PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

55:25

The AMERICAN FRIEND

[DECEMBER 9, 1948]

One Alabaster Moment In Winter

Christmas Is God's Event

Charles F. Thomas

The Radical Solution

A. J. Muste

Emergent Quakerism

Editorial

COLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Devotional Life . . . A Page of Personal Helps

THE UNFAILING LIGHT

The light is still shining in the darkness for the darkness has never put it out.
John 1:5 (Goodspeed)

"When I consider the heavens . . . the work of thy hands"

It has been said that the greatest fear that undercuts the lives of men is the fear that there is no God, Such a fear, if seriously accepted, is mortal. Men can finally overcome lesser fears, such as those of economic insecurity, inferiority, and even death, but if they have no basic faith in "the nature of things," if they believe that all of life ends finally on the dump heap of some dread tomorrow, there is no logic left but suicide.

It was Heraclitus of old who said that there is nothing permanent except change. Heraclitus was nearly right so far as the externals, the material side of life is concerned, but he was definitely wrong if the spiritual qualities of life are considered. The time will never come when men will decide that honesty is evil and that the only safe world is one filled with liars. No, the moral principle of honesty will not change. The same can be said of other moral qualities. *There is an enduring kingdom of truth,* a moral order. The Christian calls it the Kingdom of God.

Recently we sat on the shore of a lake during a quiet vesper hour for young people. The setting sun painted a shimmering path of light, broadly across the lake. Motor boats in the distance crossed the path of light, disturbing and breaking it up. They broke it up, but not permanently, for as the waves subsided the light conquered the disturbance and continued its serene message.

Across history, the Sun of Righteousness has shown so that we see its broad though disturbed path across the years. Yet its pathway has not been permanently broken, for the light conquers all disturbance—given time. There is a light of truth and love that glows from heart to heart and from generation to generation, even in times of disturbance and darkness. The darkness can never put it out.

In *The Days of Our Years,* by Pierre Van Paassen, the author tells of an unusual birthday gift to him, from his uncle. Pierre was sixteen when his uncle took him to the attic, opened the book cases and gave the boy the keys to them as his birthday present. Rubbing his fingers over the books he said, "Pierre, these are the lights that never go out."

That is exactly what each of us needs—a deep intimacy with the imperishables of life. If we know them and have faith in them, the spasms of fear can be conquered and we can live in the health induced by the light. Lesser lights may, for a time, be lost from our view, but if we see and believe in the eternal light we can out-last the dark periods that drop their curtains around us.

Many of our very personal problems can be answered by the larger faith in the goodness of God and in the truth that shines through Christ. We can often be saved from trifling problems by losing them in the larger answer—the light that can never be put out.

A Prayer: O God our father, in whom is no darkness, let thy light shine into my heart. Reveal the wrong that may be lurking there, as the judgment of thy light shines in. Let thy light cleanse me from the ghosts of doubt and fear. Reveal to me the steps ahead that I may take, in keeping with thy will. Amen.

THE AMERICAN FRIEND Old Series, Vol. LV, No. 25 New Series, Vol. XXXVI, No. 25
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate ..... Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett ..... Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson ..... Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL
D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES
Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

Of Prayers and Battleships

LYING on our desk at this moment is a clear and striking photograph. It is the picture of a service for worship on an American battleship. The chaplain faces a small group of sailors over whom the ship's large guns are pointing. An organ is being played and the group, presumably is singing.

On either side and some distance ahead are other ships of the fleet steaming toward an objective. The sun ahead, behind a cloud, is slanting shafts of light downward and the sea reflects the broad path of light on which the ship is sailing. Against that path of light, and immediately behind the chaplain on the prow of the ship, is a large cross, standing dark against the sun path.

It is indeed a striking picture from which one cannot readily turn his attention. In it are thrown sharp contrasts as clear as the cross against the lighted sea. One might look at this picture through the eyes of the cynic and see only a terrible contradiction. Another might accept it without the slightest question. "War is bad," he might say, "but the church following officially the fighting men, wherever they are, is an essential service."

Both reactions are too simple. There is a great contradiction depicted in the picture, but it is no less real, although more sharply etched, than a thousand other situations in which all of us are involved. We are set in the midst of evil and with every act or transaction each of us is outwardly involved. It is not so apparent when we meet in comfortable buildings, but the implications are as real. When driven to battle fields or naval formations the same attitudes and relationships are brought into sharper focus.

The Church of Christ is planted in the midst of conflict. It is outwardly involved in the wrong around it. Yet it must save a deeper reality in the hearts of men. In fact, the church in essence *incorporates that deeper reality* of the divine spirit in which the evil can be cleansed and a new creation rise. Wherever men are found, that great potential for good must be treasured and nurtured. When the contrasts become clear; when the objective towards which men sail is the destruction of one another, then many of us feel that a clearer witness is made outside the pattern of conflict.

We look with sympathy, certainly not with cynicism, on those who worship during battle formations. We would not for a moment dim their sense of worship, their search for God, rather we would encourage it, but we firmly believe that if the church would officially disavow war not only in words, but in her identification with the instruments of war, it would ultimately serve the fighting men and reveal to them more fully the God whom they seek. While the church officially rides the battleships it is easy for fighting men to confuse the nature and *mission* of the Church with the "mission" of the fleet.

Toward Self Fulfilment

IT is interesting to window shop at a modern book store. One can scan the titles of a hundred books and by that means alone almost discern the nature of the times in which we live. Such titles as *You Need Not Worry* or *Living with One's Self* reveal one important aspect of the reader market, rooted in disturbed days.

Not only books, but magazines, written popularly in the realm of psychology, proffer help for troubled minds. Many of them are helpful, but reviewing some of their contents one discovers attempted "short cuts" to success or to inward peace. They sometimes offer a selfish motivation and that, in turn, is self defeating. Others tend to anaesthetize the reader with overdoses of self confidence. Like other ideas, commercialism and sales interest tend to polute such writings and make the counsel on personality fulfilment a racket.

The day of mind-study is with us. The ordinary reader is perusing angles of psychology. It all means an interest in self fulfilment and inward peace. The search is important and the deeper interest is noble. No one can answer quickly the complexity of human hungers, joys and defeats; it requires knowledge, sympathy and wisdom. No truer idea or more basic principle has been enunciated for human happiness than that given by Jesus, "He that loseth his life for my sake, shall find it." No one feels more defeated than one who constantly thinks "I," and no one finds himself more fully than he who has a noble cause and a task in which he can share (lose) himself. In the sharing he grows and fulfils his deeper life in something greater than himself. "For *this cause* came I into the world," are the quietly triumphant words of the Master of life.

Emergent Quakerism

A BUTTERFLY can't be put back into its chrysalis and a movement can't be put back into its earlier forms. The process of change continues, partly from the inner urge toward growth and partly in accommodations to outward circumstances. Quakerism, like other spiritual movements, is subject to the same principles. Our chief concern should be, not to retain all patterns of thought and practice, but to surrender to that continuing creation which is rooted inwardly in worship and outwardly in comprehending the facts and needs of our day.

Probably more than we realize Quakerism, in its testimonies and practices, is undergoing a change comparable, in its degree, to a transmutation. The changing of external practices do not excite us so much as the possibility of changing thought *forms* as distinguished from thought *content*. When that happens we are likely to assume that a "testimony," an essential, is being lost. Something important can be

lost if we do not strive to keep those changes organic in nature. We should change because collectively, as well as individually, we are an organism, a body, and thereby subject to the changes brought on by growth.

Our task then is to keep the Society of Friends organic *and* emergent — unfolding in nature. This means that instead of attacking the externals, such as words, phrases and practices, our changes should unfold from within under the divine urge of growth, and toward the spiritual needs of our day. We shall not return to the first century forms of Quakerism, nor can we refer with too much assurance to the behavior of our forefathers in all of their impacts on their world, but we must live from the springs by which they were fed.

As this unfolding takes place we shall glory less in our peculiarities and find that, far from having a corner on truth, we have much to learn from our fellow Christians in other denominations. Neither we nor they should "water down" any peculiar genius or contributions. We must keep the best *within* our historic faith and practice alive. Only thus can we serve the day in which all Christians are trying to find thei oneness in Christ. They must do it, for Christ is nc divided. *He is one.*

We cannot put the future Society of Friends tc gether like pieces of a puzzle, puzzling though it ofte seems. We can only grow our future and that wil come from a common subsoil. Our future must flo from that spiritual subsoil, through the roots, and i must be spiritual, organic, emergent, and Christian.

There's a Song in the Air

SOON it will break through. Church choirs will giv it voice in anthems. Shoppers about their counter will hum it. Mothers cooking in the kitchen or secret ly wrapping packages will trill its words. The radi will feature it in program after program. In one forn or another it will voice one great hope of the huma heart and one great answer of God for which the age have waited. Listen! Even now! Hark, the heral angels sing!

E. T. E.

Christmas is God's Event

By Charles F. Thomas

Thou shalt call his name Jesus for he shall save his people from their sins. Matthew 1:21

AT Christmas one never has words descriptive of his feeling. What a drab world this would be without the awe that at times fills the souls of men! He for whom the curtain of the commonplace is never drawn back so that he gets a brief glimpse into the invisible worlds around him has yet a glorious experience coming.

We live our days in the grip of an exacting earthliness. Hour after hour we eke out a living at the work bench, on the assembly line, in the office, at the desk, among our pupils, behind counters, in the kitchen, and in a thousand other places—always handling goods, making things, repairing things, selling things, or telling others how to do it.

There are breaks in this routine, to be sure. The hearth of the family, love, the park, a trip to relatives and friends, great music, sports, reading, church with its beautiful hymns and prayers, and a host of joyous experiences that give a touch of gladness and re-creation to life. None-the-less, so much of the warp and woof of life is bound by natural causes and results. Most of the things that happen to us center in nature, in work, in things that make up the material phases of life.

Insights of Christmas

In a day when the ascendancy of man's dependence upon material goods has become so extensive and complex, we are more and more governed in our whole outlook upon life by the ability to hold or manipulate these goods. We are undoubtedly more conscious of inflation of the dollar this Christmas than we are of the voices of the angelic chorus that sang "Glory to God in the highest, peace on earth among men of good will." It would doubtless be safe to say that America is more conscious at this hour of its battalions, material resouces, and its physical power than of the hosts of the Almighty God, or of His mercies and His covenants.

Although we try to make Christmas a gay and festive time, and there is sincere effort to hold to the true spirit of the birth of our Lord, there is ever near us, too close for comfort, the world of things, the cries of suffering, the woes of disease, the threats of war, poverty, fear, and death. It is such a short way from the hour of worship out into the street and the traffic of life.

When Christmas comes, there is a spirit in it that one wants to hold forever and never let it get away. It should be that way. This longing to hold the spirit of Christmas indicates our need of glory, a splendor, a vision, a dream, a touch with the Invisible. Goodness, love, friendliness, beauty, sharing, gaiety are essential exper ences, or we perish.

There is a reality beyond the ma terial things about us. If we neve touched that reality, or never absorbe any of it into our spirits, we could nc exist. Life would be unbearable. Hu mans would be less than animals. W could exercise no moral acts or judg ments whatever. We would never sens the good, the beautiful, or feel the jo of love.

The amazing thing is how much w are dependent upon spiritual reality faith, hope, love, and goodness, ye how readily we reject it. The man o learning may reason that there is noth ing real beyond the natural. The ma of greed can excuse his cruel mean of getting what he wants by refusin to believe in the reality of sharing The man of pride can exalt himsel and ride to power upon the backs o slaves and over the graves of babies because he assumes the role of a god The ordinary sinner can go on through life, living as if there were no God t whom he owes his existence.

The New Splendor

O, that one could stop the waves o godless thought. If one could plan himself, lovingly yet boldly, in th pathway of every covetous person an really show him Christ. How one would like to be able to sit down with th hopeless, the faithless, the fear-stricken and be able to reveal the love of God

nd the plan of God. Would that we ad the spiritual power to convince very sinning man and woman that here is a glorious life for which they would give everything, if only they ould catch the vision of that life! hrist is the event; He is the person nswering all human need.

I want to bring each one of you into ouch with a world, or better still, vith a sphere of life nearer to the eart of God, and thereby closer to he ultimate truth, than is the sphere f man's struggle with the visible vorld. There is a world of faith, hope, nd peace. There is a sphere in which he Holy Spirit of God is working. here is a world of angel choruses, of hings beyond the eyes of most of us. Glorious things have reality that we ave never yet laid eyes upon.

There are plenty of people to tell ou that the first two chapters of Luke nd the first of Matthew are legendary. accept them as real. Should we be urprised at the splendor surrounding he birth of Jesus? Great events are lways marked so that they become nescapably obvious. The birth of hrist is such an event.

There is a brief description in the econd letter to the Corinthians which irew my attention to this splendor surrounding the revelations of God. Paul says, "Now if the dispensation of leath, carved in letters on stone, came with such splendor that the Israelites ould not look at Moses' face because of its brightness, fading as this was, why should not the dispensation of the Spirit be attended with greater splendor? For if there was splendor in the dispensation of condemnation, the dispensation of righteousness must far exceed it in splendor. Indeed, in this case, what once had splendor has come to have no splendor at all, because of the splendor that surpasses it. For if what faded away came with splendor, what is permanent must have much more splendor." (2 Corinthians 3:7-11)

The New Testament assumes a thing which many of us in a supposedly more informed age ignore. Men believed in the life of the Spirit that breaks in upon our natural affairs. They believed that God made himself known. When He broke in upon history in a special way, glorious manifestations gave witness to His act. There was acceptance of supernatural power and revelations of God. A miracle was not an impossibility as we so often think. The contention would immediately be made, "But they did not know anything about science. They were superstitious." This is true, but isn't it amazing how accurately and how profoundly they knew great things were happening in their times! It is a grave question if our generation is nearly as sensitive to spiritual reality and to what God is doing in our own day. Therefore, I cannot possibly discredit the supernatural and the miraculous insights of those simple folk in Judea. The visits of angels, the over-shadowing power of the Holy Spirit in procreation, the visit of wise men following a traveling star in the heavens, the chorus of singing angels praising God in the moonlit hills where shepherds watched sleeping flocks, a little baby born in a lowly manger, are not so many myths of fancy to me.

They tell of the glory and splendor of a divine visitation. They assure me of spiritual alertness of the poor, the humble, the expectant, and those who trust God. These things witness the wise discernment of those people who became the principal actors in a great historical event. Oh, if we were as willing to be humble, simple in spirit, eager in faith, and as seeing in our spiritual visions!

Suppose they had missed the coming of our Lord! What poverty of spiritual life would be our fate had these people been too realistic, too naturalistic, too scientific, too sophisticated! I cannot discredit their faith, although I may never know the detailed truth about all of the physical factors involved in the story.

Consequences of Christmas

Christ's coming has changed everything. No event has ever so altered history. The power of God moved on the face of the earth in a new way from the moment Jesus' birth was announced. This is a truth that cannot be denied. The Christian faith declares that God was the initiator of this great event. The very idea of a coming Messiah meant that God would act in behalf of Israel. This later became clearly something that could not be retained by one racial group. What was in this advent of Jesus Christ that has so profoundly affected history?

The coming of Jesus Christ was *a religious event.* It touched the life of man at its deepest level; not alone on the surface level of material and natural affairs. We are now viewing this event through years of Christian contemplation. Even the early church looked back and *interpreted* what happened, for they did not see it all at once.

The first result of Jesus' coming was *a blazing hope and faith* created by the presence of startling events and a startling life. Humble, expectant people knew something of great moment was taking place. What was it? To Mary and Elizabeth it was the overpowering of God. To Zechariah it was assurance that God "has visited and redeemed his people." To the shepherds it was "good news of great joy" . . . for to you is born this day in the city of David a Savior, who is Christ the Lord." To Simeon it was the sight of God's salvation, as it was also to Anna the Prophetess. To the wise men it was the birth of a King. To Herod it was the occasion of fear and jealousy lest he lose his kingdom.

We follow the life of Jesus and his effect upon the disciples and find that the faith that a great event was unfolding before their eyes — in their midst — drawing them into the very center of it, increasingly gripped their hearts. A power, a life, a swell of events, including the death, the resurrection and the empowering of the Holy Spirit impressed upon them beyond any doubt that this was God's work. Jesus was God's visitation.

Not so much the birth, but the unveiling of a life and the teaching of Jesus revealed a whole *new vision of God himself.* The event, or events, surrounding Jesus revealed the nature of God, his will, his love, his fellowship. No longer did God appear to be far away, an untouchable One; He is near. He has come to be among men. Slowly, but surely, comes the light. God is like Jesus Christ. We Christians of the 20th century hardly realize how completely our whole concept of God rests upon Jesus Christ and the new truths which he has inspired in the minds of men. Some may reject the idea of mediation and of the necessity of Jesus Christ as the divine revelation of God, but do they not still think of God through concepts mediated to us by Christ? God has come to us! There is no greater result coming out of the events which make up Jesus Christ and the Christian church and its faith. We are dependent upon Jesus.

A third thing in this event which has profoundly affected history is that in it men have continued to see *the salvation of God.* Generations beaten down in the dark ages of history have recovered and endured by belief in the salvation of God. Driven to despair men do, in some measure, turn to God. When their faith is sincere, they recover hope and gain new life. Bent under the throes of sin, uncertain about the ultimate meaning of life, fearful of death and eternity, men have found refuge in Jesus Christ. "God was in Christ reconciling the world unto himself." This series of happenings beginning with the awesome surroundings of Jesus' birth and

reaching on through his strange and powerful life, with a dramatic climax in a shameful crucifixion, sustained in a glorious resurrection and living power, is the salvation of God. God was in it, redeeming men, winning their love, proffering them faith and forgiveness of sin. "Thou shalt call his name Jesus," which means "Jehovah is salvation." How true to the name is Jesus Christ our Lord.

It can not come to us as a surprise that the next great result of this event is *a new creation* among men. Men were reborn. A new kind of life appeared in men of faith—men who believed in Jesus. They were no longer men of bondage, of poverty, of ignorance, of immorality, of political ambition. Instead they were men of God. Freedom prevailed. Moral degeneration gave place to a good piety. Faith in Jesus Christ made life joyous. The sadness disappeared. Those afraid of death now look forward to eternal fellowship with the ascended Lord. Those who once did everything to assure themselves safety from premature death, now considered it an honor to suffer for the sake of Jesus Christ. To the numerous ones who had no great reason for being alive, there came a sense of mission to the world. "Follow me and I will make you fishers of men." "Go ye into all the world." These were not idle words. They were given to bold men, men with a flame in their souls, and a reason to be alive.

Finally, there was *a new community on the earth.* In it were the redeemed—those with this new life of faith. They lived by new principles, those of Jesus. Their habitation was the Kingdom of God. In this Kingdom grew the gospel of the New Covenant. Here the life that changed the world was a fellowship of believers in Jesus Christ. Their power came from Him. He is Lord of the new community. The new revelation of God in Christ is resident in that community. They go out to be the disciples of a risen King, their Lord the Christ.

There just isn't any way to escape the tremendous effect of Jesus Christ, born in Bethlehem of Judea. I tell you *the EVENT is God's event.* This world can never rid itself of that happening.

In these faulty words I have endeavored to give some vision, reality and meaning to the coming of Jesus Christ. I am bold now to draw you each one into this great event. It is Christ's birthday again. We are celebrating his advent. The circumstances surrounding us are much like those of Jesus' own day. As Will Durant has written, "The world is longing again as it did before Jesus was born. The time has come when Jesus must be born again." He will never be born physically again. But the birth of Jesus the Lord in our souls can happen any moment. Let faith slip back into your heart this day. Look afresh upon life through the faith and vision, and splendor, and glory of our Lord. Do not miss the meaning of life. It is not in material things, is it? After all, the spiritual glow of Jesus is more nearly true. Could anyone doubt the boon that dynamic religious faith would give to our world today? We do not have to go back to the first century to gain life. All we need to do is to be honest, open our eyes, see the handwriting in the events of our time and know that there is no peace except the peace of God. I'll take my stand in the faith that in the religious truth and realness of the gospel news there is salvation. There is no other place for me in my own day. A babe born long ago, focusing a great divine act of God, has my heart.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

MINISTER'S RETREAT

About forty pastors and wives of Western Yearly Meeting, met in a very helpful and stimulating retreat at Quaker Hill. The theme of the retreat was, "For we are workers together with Christ." One of the great benefits of this retreat was a deepened sense of "togetherness" that came as those present fellowshiped in worship and discussion. Each of the leaders brought very challenging messages which led the group to the very heart of our problems and work. Out of these grew lively and vital discussions, wherein many freely entered. The messages and discussions led to the clarification of the basic problems with which the pastor wrestles, often in secret and alone.

The leaders entered sincerely and helpfully into the seriousness of our tasks. The program gave a sense of balance, with each message giving the feeling of strength and importance. Each, in its own place as a pillar of a great bridge, was grounded firmly on Christ and arose strongly to support the pastors in their great task. Each leader spoke out of his own life and experience to our common tasks.

"We are workers together with Christ." Our task is definitely a concrete, living one, fraught with deep and serious human problems. Our task is not the proclamation of the gospel abstractly, and then feeling that our responsibility has been fulfilled, but rather it is the bringing together into a living fellowship, a good and loving God and sinful, selfish men. The program dealt with this central task of the pastor under three areas: method, message and leadership.

The method is evangelism in its highest sense. Out of his own study, experience and concern, Murray Johnson gave two sessions to this important area. After a consideration of the philosophy, imperative, and message of evangelism, he climaxed with his deep concern for a revival of Protestantism in church attendance and visitation.

Elton Trueblood set our message in the midst of a pagan society. His deep insight and experience led us to see our worship on a deeper level, that goes beyond silence and beyond words to a basis of "holy expectancy." Percy Thomas in two sessions shared with us his experience and study in the area covered by the questions: "What is it that is distinctive in our Quaker message?", and "How can we make the vocabulary of our faith and preaching meaningful and vital to the 'man of the street'?" Neither is easily answered.

Leadership in a Friends Meeting was ably presented by Glenn A. Reece. The concept of administration in a Friends Meeting is very different from that in other churches. Ours is definitely that of sharing with the members of the Meeting our leadings and experience—a sharing in which the pastor sincerely and humbly keeps himself as much as possible in the background.

The evening services, while independent of the program treatment of our tasks, were exceptionally valuable and pertinent. The first evening, Russell Rees spoke on a "A Call to a Serious Life" for the pastor, in which he pointed out the vulnerable points of the pastor's life and work. The second evening Norval Webb, talking on "The Prophets Speak to Our Day," opened to us the great preaching values of the prophets. The last evening Errol T. Elliott spoke on "Building the Church" of which Christ is the head.

The morning devotionals were led by pastors chosen from those in attendance. Each was truly devotional and spiritually searching. The retreat was felt by all present to be very stimulating and plans were proposed to sponsor another next year.

LESTER W. FIGGINS

The Radical Christian Solution

By A. J. Muste

THERE is a delightful poem entitled *Times Have Changed* or *History Teaches Us* which points out that there come periods in the development of organisms and of man when there is a drastic change in the environment. Organisms that have lived only in water, for example, suddenly have no water available any more. They have to "go bone dry and live on land," as the poem suggests, or they simply disappear. The atomic age presents mankind with a similar drastically new environment. Has modern man "become obsolete" or will he make the great adaption in his ways of living which is now demanded of him?

In crises, such as these, the old ways and rules no longer hold good. What made sense, or seemed to, no longer does. Something that does not seem to make sense, something mad, some "foolishness of God," is then needed to confound and replace the "wisdom of the world which leads to destruction."

We have the authority of St. Paul for it that the Christian gospel is foolishness. Of course, it does not follow that if what the preacher tells us is sufficiently foolish it is thereby proved to be genuine gospel, but it does mean that unless there is something foolish, something that does not at first make sense to those who are wise according to the world, in what the preacher tells us, that he is not giving us the gospel.

I want to be very concrete at this point, and when the preacher becomes specific, the hearers either get mad or they get religion. It is not guaranteed in advance which it will be, so I shall keep my fingers crossed.

The only hope for deliverance from the calamity of atomic war lies, I believe, in the United States behaving now like a Christian nation. That will include two basic steps. For one thing, the United States must share its immense resources with other nations, including especially Russia; make it the aim of its national policy to help the entire world back on its feet in an economic sense. Secondly, the United States must disarm unilaterally. I do not mean that it must call on all nations to join in universal disarmament and the establishment of some form of world government, but is must be ready to disarm even if other nations—Russia—do not agree to join. We should move soon toward this goal. There is not much time to lose.

A. J. Muste is secretary to the Fellowship of Reconciliation and a champion of radical action on the issues of war and preparation for war.

Uncle Sam now goes to the rest of the world with food and tractors in one hand and atomic bombs and packages of bacterial weapons in the other. He depends on the one hand upon Christ's approach of love, helpfulness, sacrifice, for security, but on the other hand upon the most powerful and wicked material weapons man has ever devised. This will not work. We have to choose between total commitment to war or total commitment to peace. Neither war nor peace can be waged with half a heart or with one hand tied behind the nation's back.

The reason that drastic, unconditional choice has to be made is in the psychological or spiritual nature of the international impasse or deadlock. It is generally recognized that atomic war must be prevented and a new form of international security not based on arms established. Americans say, "Of course, we cannot give up our own military security until the new international security is built up." Russians, strangely enough, talk and act just like Americans in this matter. How are they going to work together to build the new international home, which is the only real source of security, while each remains in his old house of national security, busy in enlarging it and arming it more heavily.

To put the dilemma another way, Russia is showing that she is not interested in making an international organization function, such as the United Nations, when the United States wins the votes in all crucial matters. I do not believe that the present American administration would have any interest in making a U. N. work which was dominated by Russia. Even as it is, it puts only two cents out of every forty dollars of Federal income into the U. N., as over against thirty-two dollars or more into paying and preparing for war. Russia has made up its mind never to play second fiddle to any one any more. The United States has no intention of playing second fiddle to any other nation. How are they going to get to building a world in which no one will be first or second fiddle?

Well, it would be ideal, of course, if both were to come to their senses at the same moment. That would be sensible and make everything easy. But actually each is driving the other and himself insane through fear.

Under the circumstances, I think it would be very nice if the Russians came to their senses first and Mr. Gromyko would get up in the U. N. some day and say, "My friends, I confess I am a Bolshevik, my government is Bolshevik and expansionist and willing to use any means to make communism prevail. But we realize now that this leads to atomic war, murder, and suicide, so we are quitting the war system; we are giving up our armies. We hope you will too, but even if you don't, we are through."

Obviously, we do not have the right to ask or demand that of the Russians —the more so because we are the ones who profess to be Christians, who write editorials expressing joy that the Nobel Peace Prize goes to Quakers who say that security is spiritual; that it is in following Jesus' teachings of love and reconciliation in overcoming evil by good. Therefore, I think the United States must be the first to disarm. Maybe God is not going to give peace to the world, or save mankind from suicide, unless there is a people willing to stake its national existence on the practice of peace as nations are all the time staking their existence on war.

All this, as I suggested at the beginning, is foolishness—even to pacifists, even to Christian pacifists. We lack the clarity, the courage, the "little faith," to say quite simply to America as Jesus did to Israel: "Put away your atomic bombs—just put them away—not on condition that Russia does—not on condition that some other form of material security is first built up so that you won't have to pay any price, risk crucifixion—no, put them away, unconditionally, now, since tomorrow may be too late." I think we shall have no power until we reach the point of concentrating on this message.

I am told that I am asking for a miracle when I suggest that America should disarm and love, but is it reasonable to expect salvation unless in the social and political realm a miracle happens comparable to the fission of the atom and the release of atomic energy? Miracles are just what

God promises us if we have even a "little faith."

How shall the power of God in the human soul be released? The answer is by surrender to Him; by prayer; by waiting upon Him; by forming "cells" or fellowships of the spirit; by discipline. If you want to read about these things, you will find a remarkably fresh and contemporary account of them in Elton Trueblood's little book, *Alternative to Futility.*

Finally, to say that the answer to a revolution in American national policy is in personal commitment to God and in prayer, sounds very impractical and sentimental to many, and that is perhaps our ultimate trouble. Prayer is not real to us. God is not real. They can become real only as each of us begins again to wait on God in quietness until He speaks and sets our hearts aflame.

Friends School in Wilmington, Delaware, 1948; price $2.50; by mail, $2.65. This is an account of the growth of the school from its beginning to the present time with mention of some of the men and women who have been a part of it. Prepared by a Committee and published by the Board of Managers of the School, it is printed on the occasion of the two-hundredth anniversary of the founding of the school.

PEACE ACTION HELPS

Know Your Five Years Meeting

To assist local Meeting peace committees, the Peace Board has prepared a *Peace-Maker's Calendar.* This is a suggested program of action from January through December. There is a point of emphasis for each month with suggested general action and a list of helpful resource material. With a reading list on Quaker life and faith, and a directory of Friends' organizations that can be helpful to peace committees, this calendar used with the pamphlet, *How Can Our Peace Committee Help Build Peace?* will prove a rich source of idea starters in strengthening your work for world peace. At the same time there will be a sense of strength from realizing that Friends all across the Five Years Meeting are sharing in this study and action at the same time.

The calendars are available through your Yearly Meeting Peace Committee or from The Peace Board, 101 South Eighth Street, Richmond, Indiana. One Yearly Meeting Peace Committee is sending out a monthly newsletter offering specific suggestions of action related to the emphasis for the month, listing speakers who will be in the area in the coming month and discussing conferences, institutes, or points of legislation which will help Friends in carrying out the work of peace education.

At the same time, get your copy of the *Peace-Action Folder.* This file folder contains many helpful ideas, programs and time schedules for one-day institutes, week-end or one-week Quaker emphasis programs, ideas in use in other local Meetings that are workable. You will receive new material for this file from time to time.

We hope to receive from the printers before long, a series of lesson materials for youth groups.

We have just received a supply of pamphlets and materials on world government that will be especially helpful to Friends. Write for your free copies. Do not hesitate to send us your questions or suggestions in the field of peace—between man and God and man.

WILLIAM MERTON SCOTT

Both truth and love call for evils to be denounced and the weak and defenceless protected; but we must show ourselves builders and not destroyers, defeating Communism by demonstrating Christianity to be a positive way of life that can assimilate whatever is of value in the system it repudiates.

By DOM AELRED GRAHAM,
Quoted in THE FRIEND, London

REVELATION

Stop whirling, world,
and keep this day
of genius; whirl
it not away!

But let the great
vitalities
of the sun swarm
over the seas,

Over the dirt,
the flower and fruit,
the happy bee
and furry brute!

Let the sun gladden
the animals,
and the grand human
originals!

Let the sun put
its great brown mark
on us, until
we burn in the dark!

Stop whirling, world!
and let the sun
do for us what
no star has done.

DAVID LYTTLE

NEW ANGELUS

If only as of old the Angelus
Began each day with prayer, and blessed the morning—
A bell above the earth reminding us
The day is God's—a blessing and a warning:
Many a man would walk the second mile
And love would lighten the world's work the while.

If only as of old the Angelus
Brought evening on, above the sunset tolling—
A bell above the earth reminding us
The night is God's, the stars and planets rolling:
Beneath the stars we then might dream of peace
And wake to glory greater than was Greece.

DONALD WING HATHAWAY

A PRAYER UPON THEIR FACES

A prayer upon their faces!
  Happy is he who knows
The eye of a wild lily,
  The face of an open rose.

And any child will tell us
  They slumber deep in peace.
If we were half as humble
  The guns would cease.

DONALD WING HATHAWAY

For Friendly Action . . .

AN EFFECTIVE FINANCIAL SYSTEM

We are indebted to John Compton, superintendent of Indiana Yearly Meeting, for this presentation of total financing of the local church budget. Where it has been tried it is successful.

We live in a day in which incomes and prices are far in excess of any recent date. We are aware that local Meetings, as well as the Yearly Meeting, will be compelled to establish a much larger financial program than ever before, if we continue to function and progress spiritually and numerically. For all Meetings, large and small, here is a financial system which has proved satisfactory and has been instrumental in raising much larger budgets in many Meetings.

This Unified Finance System consolidates Meeting finances into one budget, under one treasurer, who handles all funds for the Meeting-at-large: the Sunday school, the Yearly Meeting apportionment, the Five Years Meeting United Services Budget, and all other departments of work in the Meeting.

United Services

The total yearly budget required for the combined finances of all the Meeting is divided by fifty-two and the amount needed weekly is indicated. When the total budget has been determined, then allocations are determined in proper proportions for each Sunday school class. It gives each of them a goal toward which to work, and a sense of working for the whole church. It thereby helps them to take the next step and accept loyalty to the church, via the Sunday school.

Every one, even to the smallest child who attends Sunday school, whether a member or not, is given a year's supply of numbered envelopes; and a record is kept accordingly. The children are thus trained in weekly, systematic giving, which is of great value for the future Meeting.

Sometimes no offering is taken in the meeting for worship, but a "free will offering envelope" is placed in the pew for those who fail to attend Sunday school and for visitors. A marked receptical is provided near the entrance for such offerings. Offering plates may be passed as usual for Meetings that prefer this.

A weekly record should be posted on a blackboard in the meetinghouse entrance, registering totals to date. Sunday school classes continually carry on the responsibility of seeing that their weekly portion of the whole budget is raised. No class wants to see a deficit, and each strives to keep a surplus. This stimulates class interest and loyalty, which is of more value than dollars. Money is consequently raised to carry on the whole enlarged program which the Meeting may desire.

It is found that those Meetings which enthusiastically promote a United Finance System are raising more money with less strain, with more promptness, and with greater satisfaction, than the average of our Meetings. Another important result is that Sunday school ceases to act as an independent organization and recognizes the church through the loyalty of each member.

Letters have gone to all Meetings of the Five Years Meeting, reminding Friends of the Christmas offering, generally taken for the united services of the Five Years Meeting. This has become almost a traditional practice. The offering is over and above the amount already accepted by the Meetings for the United Services. The requirements during a time of inflation have increased the budget nine per cent above that of the previous year. How much *extra* can your Meeting do this Christmas?

On the theory that a picture is worth a thousand words, the Home Missions Council, in cooperation with the Foreign Missions Conference, has prepared a thirty-minute documentary film strip dramatizing "World Day of Prayer" projects around the globe. Entitled "March of Missions," the film strip contains pictures gathered from the best available sources, and selected by experts intimately familiar with mission projects. The film strip is available for two dollars from the office of the Home Missions Council, 297 Fourth Avenue, New York 10, New York.

Order the free pocket literature from Church World Service, 214 East 21st Street, New York 10. It is entitled, "Questions and Answers about C. W. S." It includes a fine, large poster entitled, "Who will feed the hunger in their hearts — Your church is their hope."

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

God and Men — by Herbert H. Farmer, Abington Cokesbury, $2, 199 pp.

In this day when persons become the "masses" or "classes" or "minorities," have one label or another, this study calls us back to the truth that persons are not things or categories in God's sight. Serious thinkers will find their knowledge of God broadened and deepened as they consider anew the God revealed in Jesus Christ. The writer is not difficult to understand or follow as he speaks of tremendously important values.

William Merton Scott

Our Unknown Ex-President (a portrait of Herbert Hoover) by Eugene Lyons, Doubleday and Company, Inc., $2.95, 337 pages.

Because Americans did not understand the forces that made depression in our nation, many Americans placed the entire blame on the top person in our Government and labeled our troubles with his name. That is the thesis of this book written by the Roving Editor of *The Readers Digest*. It is a book written in defense of a man, not an analysis of a period in American history. Quakers, with whom much of Herbert Hoover's life was associated, will be interested in the by-ways of this human story.

No doubt Herbert Hoover has been made the convenient "escape" from the national ills, and merits a defense, but he may also have been the symbol of a reaction in which all of us shared measurably, but in which none of us would claim, or could even see our part. To say, as some have, that one President caused a depression and that another one ended it, is a stupid oversimplification of the stirring forces in our day.

Herbert Hoover was president in a time when universal trouble was brewing. This book is written by a man who "howled at the heels of Hoover" in trying to elect the New Deal. In the mind of the author the book does not so much represent repentance for that deviation, as he considers it, as it means catching up with the facts and straightening out the record. The book is interesting in style and intriguing in its story. It is an intimate moving picture of a great man.

E. T. E.

The Sunday School Lesson

For December 19 — Good News in the Bible

Matthew 1:18, 2:12; Mark 1:1-11; Luke 2:1-20

Matthew catches up a word from the prophecy of Isaiah and applies it to Jesus saying, "And they shall call his name Immanuel." Then Matthew adds, "which is being interpreted, God with us." This is and was good news. In the birth of Christ men saw that God was not afar off, but near at hand —in fact, that in Christ, God and man were one.

In order to fully understand what good news this was we must remember that in much Hebrew thinking God was so far removed from man that it was impossible for man to reach him at all. The priest might enter the Holy of Holies once a year and come face to face with God or, in other interpretations, only the angels could come into actual communication with God. The very idea that God was nearby and that as Jesus said the Kingdom of God was within, or among men, was awe inspiring and almost beyond belief.

Yet this is the theme of the New Testament — Immanuel, God is with men. The whole sacrificial and priestly significance of the temple was undercut by this one affirmation. Some people may have been slow to see it, but the priests, at least, saw it as a major threat to their position. The old argument between Gerizim and Jerusalem is by-passed as Jesus told the woman at Jacob's well. The true worshipper shall worship the Father in spirit and in truth, and Jerusalem and Gerizim have no importance. Men are to pray, "Our Father who art in Heaven"—not in the temple, not in Mount Zion, for Heaven is no nearer Jerusalem than Capernaum; and God speaks no more clearly to a priest than to a shepherd; and God is not sovereign or king or judge; He is Father, the name most often used by Jesus.

The message of the angels to the shepherds was then, "Do not be afraid, for God is as near as the birth of a baby, a Saviour." Sensing the importance of this message, a heavenly host sang, "Glory to God in the highest, and on earth peace, goodwill toward men."

Now I submit that this news is as good today as nineteen centuries ago. God is with men. "Business men may ignore him, working men may forget him, philisophers laugh at him, professors are bored with him, peasants patronize him; princes and parliaments, while they are still prayed over by the hired chaplains, formulate national and international policies without so much as a nod his way." But God is with men. He is here, as near to us as human birth and death. Man is not an orphan in the universe, and his impulses to righteousness and to love and to goodwill are not the impish delusions of his sick mind, but they are the evidences of the God who is Immanuel.

If the story were not so old; if it could come to us with its fresh, new meaning, it would send us, as it did the shepherds of Galilee, to see this thing which is come to pass. It would not so much send us to State Street to mingle with the crowd bent on Christmas shopping, but it would send us to the Little Church Around the Corner, there to kneel in reverence and in wonder at God's eternal goodness in thus coming near to man.

Questions:

1. Why was it good news that Jesus was born humbly in a manger, rather than in a palace?

2. What is the best part of the Christmas story to you? Is it still exciting news to you? Can you tell it so that it is exciting to other people?

RUSSELL E. REES

For December 26—Apocalyptic Literature in the Bible

Daniel 7; Revelation 1:21-22

The Apocalyptic literature of the Bible presents a series of problems which need careful study. Because of the nature of the writing it has given rise to a variety of interpretations, and has been adaptable to changing times and situations in a way in which no other part of the Bible has been. It would be well, therefore, to listen to what one of the scholars has to say about the general nature of apocalypse.

Dr. Andrew C. Zenos says that the apocalypse has these six characteristics: (1) Its message is usually given in the form of visions; (2) It has to do with the hidden arrangements of the universe, the future of the world, and the destiny of God's people; (3) It uses symbolism freely, as for example eagles, sheep, goats, bulls; (4) It thinks of the world as under the control of evil forces, but believes in God's interference in the future. It gives rise to the division of time into the Present Age, and the Age to Come; (5) It is a message of comfort and encouragement to God's people; and (6) It is usually given in the name of some ancient sage or saint of the past.

It most nearly resembles prophecy, although there is a marked difference between the two. The Apocalypse is a form of writing that arises in a time of great trouble or difficulty. It is addressed primarily to God's people, and is a word of encouragement and hope. Thus the two references of today's lesson are Daniel and Revelation. The word of Daniel is one of assurance. God delivered Daniel and the Hebrew children from their dire distress. Surely He will deliver those to whom the book was written. The Revelation faced perhaps the most tragic events of Christian history, the overt attempt of the Roman Emperor to eradicate root and branch the whole Christian movement from the world, and, in this hopeless situation, the writer preaches hope. Those who are faithful will be given a new name, and the lamb shall overcome the lion, and the saints shall be clothed in white raiment and shall come into a land where all tears shall be wiped from their eyes.

This is not the most characteristic form of Christian writing, but it cannot be discounted as one form into which the Christian hope is cast. It has always seemed to me to be a kind of ultimate expression of faith. Many of the writings of St. Paul were written when the persecution was somewhat mild, consisting in occasional imprisonment from which he was often rescued by a just, if not friendly government. His writing therefore did not take on this ultimate expression of faith. In the later years of the first century this government support was withdrawn and Christians felt the fury of Roman hostility. There was a possibility that the whole movement might be destroyed, and in that tragic hour another writer took up his pen to say, "I saw a new heaven and a new earth . . . He that overcometh shall inherit all things, and I will be his God and he shall be my son."

Those who predict that we are in the twilight of Christianity ought to read the apocalyptic literature and the contemporary history. They ought to see the evidence here given that faith is not belief in spite of evidence, but life in scorn of consequences.

Questions:

1. Test the six aspects of apocalypse given above in the book of Revelation. Do you find them all there?

2. Where would you expect to find something like apocalyptic literature today?

RUSSELL E. REES

Friendly Life — Far and Near

Does your Meeting have a correspondent who sends in condensed news items regarding your Meeting activities? We want your Meeting in the news. Please allow us to edit news reports as our space may require.

* * * *

Luther E. Warren, well-known Friend of Wilmington Yearly Meeting, is serving as dean of McPherson College in Kansas. This college belongs to the Brethren Church.

* * * *

Lewis Hoskins is back from China. He tells of the rapid disintegration in China as old social mores and codes of behavior break down under the impact of war. * * * *

Since the cover picture of the Asheboro, North Carolina, building appeared on THE AMERICAN FRIEND, the new building has been opened for use. On that Sunday the bulletin board recorded an offering of $2,365.74.

* * * *

Fred Nora has joined the faculty of William Penn College this fall as an instructor in journalism and as editor of college publications. He has been in Europe this past summer on an extensive visit among European Friends.

* * * *

Friends of Irene and Esther Stranahan will be interested in knowing that while they are living in Minneapolis, Esther Stranahan is serving as director of Christian education at the Mayflower Congregational Church.

* * * *

On October 9, 10, the Lake Erie Association of Friends held a conference at Camp Wise, in Painesville, Ohio. There were seventy-five persons from eight different Meetings. Leslie and Blanche Shaffer were the principal speakers. * * * *

Friends University, Wichita, has an enrollment of five hundred and twenty students, slightly less than last year. Men, numbering three hundred and thirty-eight, far outdistance the attendance of women at one hundred and eighty-two. * * * *

Louisa Jacob reports on her travels among Friends in Germany. Since she lived in the homes of both Friends and non-Friends, she was able to come into intimate contact with their problems. As she visited the little groups of Quakers in various cities, she found everywhere extreme gratitude to the American Friends Service Committee for allowing her to come to them. Germans are tremendously hungry for visits from the outside world.

* * * *

Several hundred music educators from throughout the Eastern United States attended the Wilmington College Music Educators Conference at the college recently. These meetings, held in conjunction with the general conference on "Building for a Better Tomorrow," featured several of the country's music educators.

* * * *

Deep River Meeting in North Carolina Yearly Meeting is historic in the story of Friends. Former members and others will be glad to know of live interest in the Meeting. Clyde A. Milner was the recent speaker at their homecoming. A newly-finished and furnished parsonage has been a center of united activity.

* * * *

Herschel Mendenhall, pastor at Middle River Meeting, has been conducting a C. R. O. P. drive for relief for the people overseas with good success. The past year he and his wife, Mildred, had charge of Middle River church near Des Moines and had charge of the business management of William Penn College for the school year.

* * * *

Paul D. Sturge and Margaret Backhouse of the Friends Service Council of London Yearly Meeting were in America for a short time. A conference was held near Philadelphia to discuss "problems connected with the service of the Society in general, its place in the Christian world and what that implies in the sort of thing we ought to be aiming to do."

* * * *

Anny Pflueger, as a nurse who lives in Zurich, but to whom all of Switzerland is home, is a visiting Friend in America. Other parts of Europe, as well, have felt her generosity to persons in need. A member of the Friends' group in Switzerland, she is directly responsible for the home for refugee children which Swiss Friends started in Vienna several years ago.

* * * *

The superintendent of schools at Hominy, Oklahoma, will welcome applications from persons qualified to teach in the public grade or high schools. Applications should be submitted in May. Salaries range from $1,500 to $2,200 or above for the ten-month school year. Philip and Susie Frazier hope that some teachers will apply who will be willing to teach also in the Mission Sunday School.

* * * *

Some Friends of the area will be interested in attending the School of Living Institute to be held December 20-24 and 27-31 at Antioch College, Yellow Springs, Ohio. Mildred Jensen Loomis is dean of the school. Ralph Borsodi will be the chief speaker, with critics or "anti-lecturers" scheduled to screen the Borsodi thesis. Discussion is a main feature.

* * * *

The Fellowship Council has received news of the Friends group meeting in New Orleans, Louisiana. The group is composed mostly of faculty and students from Newcomb College and Tulane University. They are now meeting every Sunday during the college year at 11 a. m. in the student room of the art building, Newcomb College, New Orleans, Louisiana. Visiting Friends are welcome.

* * * *

Construction will be begun next spring on the H. R. Townsend Memorial Field on Wilmington, Ohio, College campus, Dr. Samuel D. Marble, president of the college, announces. The athletic field and stadium will be constructed from funds raised by more than three hundred Ohio high schools, as a memorial to Ohio's first high school athletic commissioner, the late Horace R. Townsend.

* * * *

Wilmington, Ohio, College students are still learning first-hand that others like to help those who help themselves. The gifts which have come to the college to assist the young people who are volunteering their time and energy to build a new eighty-five-man dormitory can already be counted by the score. A recent contribution of considerable value and special interest to the students was a new console radio-phonograph combination from the Philco Corporation. In sending the best model which the company makes, a spokesman for the president said that his company wants to do everything possible to encourage such enterprises.

* * * *

Formal opening of the new $150,000 Industrial Arts and Engineering Building at Wilmington College was one of the features of the first session of a four-day conference, "Building for a Better Tomorrow." The building, most recent major addition to the campus, is now fully equipped and in

operation. Housing one of the better college industrial arts departments in the country, it brings to this section of Ohio the first opportunities for prospective teachers to receive a complete and fully-accredited teaching major in the field of industrial arts. Also it enables Wilmington College to strengthen markedly the very popular pre-engineering program.

Friendly Fellowship

Those Meetings which are now using the business procedure of the proposed new Discipline should note the spelling, "Ministry and Counsel" (not Council).

* * * *

Final services in the old church home of Minneapolis Friends were held November 21, with a pot-luck dinner being served at noon. Glenn Reece was guest speaker. Beginning November 28 they will meet on the fifth floor of the Y. W. C. A. at 12th and Nicollet. The regular Sunday schedule will be maintained and elevator service will be provided, until the new church home is ready. The pastor will continue his office at the parsonage.

* * * *

Wabash, Indiana, Friends observed the one-hundredth anniversary of their Meeting on November the 14th. Murray C. Johnson was the chief speaker. Francis C. Brown is the pastor. He has a skilled hand that has prepared good publicity.

During a week of festivities which included prominent speakers, Clyde Milner, an alumnus of Wilmington College and now president of Guilford College, addressed the alumni. This was a part of homecoming celebrations.

* * * *

Chicago Monthly Meeting held a fellowship dinner on November 14. It was a memorable day because it marked the laying of the cornerstone of the new meetinghouse at 108th and Artesian Streets. Following the dinner, the congregation went to the site. The pastor, Russell Rees, presented the copper box containing minutes of Western Yearly Meeting; bulletins of Chicago Meeting; memorial number of The American Friend for Rufus M. Jones; history of Friends from 1898 to 1912; a copy of Western Work; directory of the Meeting; history of the Meeting from 1936 to 1948; and pictures of previous meetinghouses. Homer J. Coppock spoke on the significance of this day, and prayer was offered by Robert Pfiel. Then followed the laying of the cornerstone, and Russell Rees closed the service with prayer.

* * * *

Winchester Quarterly Meeting was held November 20 at Winchester. The theme of the Ministry and Council meeting was "Beams of Light." Kenneth Pickering gave a good report of the Yearly Meeting. Then going into the other meeting the devotions were conducted by Kenneth Pickering. An inspiring message was given by John Randolph of Farmland on the subject of "Being a Christian." Visitors were recognized. They were Hugh Brooks from Nashville, Tennessee; and Fred Hiatt from Berkeley, California. Business of the meeting was attended to and Lillian Chant had charge of the missionary offering.

* * * *

Earl and Catherine Smith of Damascus, Ohio, conducted a two-weeks series of revival services in the Anderson, Indiana, Friends Meeting. Cottage prayer meetings were held each day and services each evening. Both are musicians, and the messages, which were illustrated by flannel-graph pictures, dealt with salvation and the deeper life. November 7 was observed as stewardship day, with Perry Hayden of Tecumseh, Michigan, in charge of services. He conducted a stewardship clinic and spoke at the morning worship service, and again to the young people. In the evening he showed his film, "God is My Landlord," showing the parade in celebration of the six-year tithing project of planting wheat, in which Henry Ford appeared.

* * * *

The visit of E. Raymond Wilson of the Friends Committee on National Legislation to the Pasadena Area has been much appreciated. The seminar at First Friends church, Pasadena, on November 4, was well attended. Following the six o'clock dinner, he spoke to a public gathering, and again to the Sunday meeting for worship. The Neonite Class of First Friends is showing much interest in a study of Friends' literature under the guidance of Elmer Howard Brown, pastor. A family night fellowship dinner was held November 12, for which there were about one hundred reservations. It was sponsored by the Women's Society and Men's Brotherhood, and Dan Wilson of the AFSC office showed slides of his recent trip to Germany.

* * * *

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, on October 30 and 31. Lawrence and Sarabelle Sams from Bear Creek Meeting were present, bringing timely messages. John Baxter and family, pastor of Sawyer, Wisconsin, and Naomi Olsen, pastor of Hesper, were present. Wendel and Bartel Hansen brought an evangelistic sermon on Sunday afternoon. John Baxter and Naomi Olsen were in charge of the young people's services, Saturday evening. Valton Friends, of whom Nora and Willis Carven are pastors, served meals to the group in the basement of the church. It was reported that the Hesper meetinghouse and parsonage have been repaired, with most of the labor being donated.

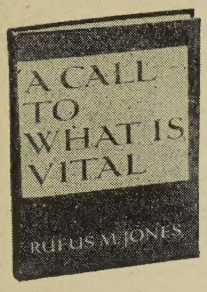
* * * *

Ackworth Quarterly Meeting was held November 21, at Motor, Iowa. Emphasis was given in the meeting for Ministry and Oversight to the spiritual condition of the membership and the danger of worldly and subversive leadership. The meeting for worship was unique for this Quarterly Meeting in that it was altogether unprogramed. While some may have been uneasy, others felt God was near and speaking to hearts open to commune with Him. Norman Young and Charles Thomas of the Five Years Meeting Central Offices were present and contributed vitally to the exercises of the meeting. Norman Young spoke to a full house on First Day morning. In the afternoon, a group of young people from Iowa Agricultural College led in a gospel service. The Meeting entered into deep sympathy with a family of the Meeting whose daughter has been stricken with polio.

* * * *

Milo Hinckle, pastor of the Danville Meeting, was speaker at Noblesville, Indiana, Meeting on October 24. He spoke informatively on the new *Faith and Practice*, which he helped compile. The first session of junior church was held in the basement on November 7, with an initial attendance of thirty-five children, which has steadily increased. Ethel Prignitz is in charge, and an offering of buttons was taken for the Service Committee. Another Bible Reading Program is being conducted, and at present the high school class is leading. Beginning with the union service, November 14, a week of evening services were held with the standing committees in charge. On Sunday, the Peace and Service Committee was in charge, and the speaker was Glenn A. Reece; on Monday, Milo Hinckle spoke for the Missionary Committee; Tuesday, the Stewardship Committee showed the film, "God Is My Landlord"; Wednesday, the Public Morals Committee showed the film, "Liquid Lore"; Thursday, the Christian Education Committee had Percy M.

Choose Books for Gifts



A Call to What is Vital
by Rufus Jones—$2
The cream of his thought and life.

Doors Into Life
by Douglas V. Steere—$2
An introductory treatment of five great devotional classics.

Garnered Sheaves,
by Elizabeth Emerson—$2.50
Continues the exciting story of a real Quaker family.

All Kinds of Weather, by Levi T. Pennington—$2
Friendly verse expressing varied moods and facets of truth.

The Big Fisherman, by Lloyd Douglas—$3.75
A book on the Apostle Peter by the author of **The Robe.**

Journal of George Fox, is again in print in a library edition at **$1.45.**

Mahatma Gandhi, by E. Stanley Jones—$2
An interpretation from the viewpoint of a Christian leader.

The Small One, by Charles Tazewell — boxed gift edition, $1.25. Charming story for old and young.

Such a Kind World, by Mabel Leigh Hunt — 50c.

Little Steps, Poems for Childhood, by Elsa Nast—50c

Let's Go to Nazareth, by Elizabeth Reed — 65c.

A Little Book of Bedtime Songs
By Jeanette Perkins Brown. 50c

A Little Book of Singing Graces
By Jeanette Perkins Brown. 50c

Once Long Ago,
by Mary Bruce—65c

A Star Shone, by Robbie Trent—65c

Tell Me About Prayer, by Mary Alice Jones—$2

The Little Shepherd of Kingdom Come,
by John Fox—$1

The King Nobody Wanted,
by Norman Langford—$2.50

The Bible Story of Creation,
by Mary Alice Jones—$1.25

The Great Tradition,
by Marjorie Hill Allee—$2.50

Ann's Surprising Summer,
by Marjorie Hill Allee—$2.50

Judith Lancaster,
By Marjorie Hill Allee—$2.50

The Shepherd Who Missed the Manger

BY RUFUS M. JONES

This Christmas classic is again available in an attractive edition, and priced at only 35c.

Announcing—

SOME PRESENT DAY PARABLES

By John Lindley Doan

A Friend, and a teacher for many years, John Lindley Doan has been a keen observer of people and of commonplace things about him, and has written these parables which show the deeper spiritual meanings in the experiences of everyday life. This book will prove valuable for all teachers, pastors and parents who want to become better teachers of religion. The price will be 35c. It is expected to be off the press early in December.

WORDS TO BUILD ON

By Charles A. Pierce

One hundred devotional meditations based on great words of the Bible. The writer, a Friend at Whittier, California, has written this series of devotional meditations with a real sense of "what is vital." This attractive book will be helpful for individual reading, for family devotions and for use by devotional leaders of meetings. Price will be 30 cents. It is to be released early in December.

Both of the above books are being published by the Friends Book and Supply House.

Order now from

FRIENDS BOOK AND SUPPLY HOUSE, 101 S. 8th St., Richmond, Ind.

Thomas as speaker; and on Friday, the Pastoral Committee was in charge, with Gertrude Rinier as speaker.

* * * *

Friends of Washington Monthly Meeting, who have been worshipping in the meetinghouse at 13th and Irving streets, N.W., in Washington, D.C., since early 1906, met in their concluding meeting for worship in that building on Sunday, November 7, 1948. The building has been sold to the Southwest Church of Christ, a Negro branch of the Church of Christ.

Murray S. Kenworthy, who for about five years served as pastor of the Meeting—the only pastor in its history—accepted an invitation to be present for this concluding service and with his wife, Violet Kenworthy, came from Indiana. He spoke very helpfully, as did Harold N. Tollefson, secretary of Baltimore Yearly Meeting; J. Edgar Hiatt, who gave a historical summary of the Monthly Meeting and its places of worship in the District of Columbia; and others. A message from Errol T. Elliott on behalf of the Five Years Meeting was also read.

Although meetings for worship are temporarily discontinued, there is a note of forward looking within the Monthly Meeting. Meetings for business will be held regularly at Florida Avenue meetinghouse, made possible through the kindness of the Friends there. It is the warm hope that there will be established in Washington, or very near by, a Friends House—which shall be a home for older Friends and others, and perhaps house some other activities. In connection with it there is to be a meeting for worship.

* * * *

Members of the Orange Grove Meeting of California Yearly Meeting in regular session for business July 11, felt the urgency of issuing a statement of advice which would implement our peace testimony now that the Selective Service Act of 1948 has passed and registration is imminent. Since the evils of conscription for war purposes have not been mitigated nor lessened by Congressional passage of this act, the sense of the Meeting — though not unanimous — is to advise Friends not to register for its purposes nor to accept a compulsory alternative service under this law. Complete unity and sympathy were expressed for the support of all individuals who are faithful to their conscience at this time.

Founder's Day, November 12, was a happy and significant occasion at Guilford College, with ground being broken for the new science building. Construction of a science building has been a cherished dream for some forty years, since the third King Hall was built on its present location with the thought that another wing would be added in front. The new building is to be two-story, fifty-six feet by one hundred and five feet, and of masonry construction. Its Georgian colonial architectural style will be similar in appearance to the gymnasium.

That Guilford has established an enviable reputation in the sciences, despite sometimes inadequate equipment, was attested by the Founder's Day speakers. Dr. William Wolff, '23, who spoke at the morning convocation on "Sciences in the Liberal Arts College," is a professor at Bowman-Gray Medical School and directs research in bio-chemistry there. Dr. J. Paul Reynolds, '28, professor of biology at Birmingham-Southern College, is perhaps best known for his research in genetics. He is devoting the present year to research in that field at the University of Pennsylvania. His subject was, "Problems in Human Genetics."

November 12 was the one hundred and seventeenth anniversary of the founding action taken by North Carolina Yearly Meeting November 12, 1831, in the following minute:

> "The friends appointed to open a subscription for the Boarding School, reported there was $370.55 subscribed . . . A large committee was then appointed to prepare a plan to endeavor to purchase a farm to locate the school upon and put it in operation and report their care to next meeting."

In the Larger Circle

The World Council of Churches is urging relief for Arab refugees in Palestine. They have appointed Dr. Walter Klein through whom to study the situation and provide relief.

* * * *

The line between communist regulations and Roman Catholic policies is being drawn tighter. A recent regulation in Czecho-Slovakia makes marriage illegal if not performed by civil officials. This rules out the ceremony by the church.

* * * *

Two states, Iowa and Illinois, each have pledged three hundred carloads of foodstuffs toward the overseas relief trains now being sponsored by the Christian Rural Overseas Program (CROP) all over rural America. Seventeen other states have set goals ranging from thirty to two hundred and fifty cars. Among those aiming at two hundred cars or more are California, Indiana, Minnesota, and Missouri.

* * * *

In many nations Jehovah's Witnesses have died for their faith. Whether their faith or their behavior is correct is another question. The fact still remains that they have exhibited a stubborn courage. Only recently one of them was sentenced to be executed in Greece.

* * * *

Dr. Frank C. Laubach, noted pioneer missionary educator, will leave December 28 for Bangkok, Siam, where he has been invited by the Siamese government to spend ten weeks initiating a nation-wide literacy campaign. The invitation was forwarded by the Siamese government's Department of Education and constitutes the first time a westerner has been invited to head a campaign of this kind. American missionary groups and UNESCO, United Nations educations organization, will cooperate in the campaign.

* * * *

A second group of homeless Europeans to seek refuge in the United States under the Displaced Persons Law was heartily welcomed by religious and civic leaders on its arrival here. Representatives of Church World Service, interdenominational Protestant relief agency, the National Catholic Welfare Conference, and the United Service for New Americans (Jewish agency) assisted the newcomers in getting customs clearances, and in making transportation arrangements to their destinations in this country. Among the passengers were one hundred and eighteen Greek Catholics, one hundred and eight Protestants, thirty-eight Orthodox, two hundred and sixty-two Roman Catholics, and two hundred and seventy-three Jews.

CONTRIBUTORS

Donald Wing Hathaway, 3311 Linneman Street, Glenview, Illinois; David J. Lyttle, Gananoque, Ontario, Canada; Charles F. Thomas, administrative secretary of the Board on Christian Education, 101 South 8th Street, Richmond, Indiana; A. J. Muste, secretary of the Fellowship of Reconciliation, 2929 Broadway, New York 25, New York.

CLEARANCE SALE

Last few copies of *The Quakers Take Stock*, by Anna L. Curtis. Sketches of work of A. F. S. C. from outset until 1914, forming latest general account of Committee's work. Introduction by Clarence Pickett; articles by Emma Cadbury, Leonard Kenworthy, Howard Kershner. Cloth-bound $2.00 book at 35c, including postage; paper-bound $1.00 book at 25c. Island Press, 470 West 24th St., New York 11, N. Y.

BIRTHS

STARBUCK — To Franklin and Mary Reynolds Starbuck of Whittier, California, a son, Frederick Bailey, on October 16.

DEATHS

LAMB—Ruby H. Lamb, wife of R. Ernest Lamb, general superintendent of California Yearly Meeting, suddenly at her home in Whittier, November 15. She was born in 1887 in Nova Scotia, Canada, one of a family of thirteen children. A graduate of Dalhousie University in Halifax, with advanced work in the University of Missouri, she taught in the high schools of Nova Scotia, Missouri, and Florida. In 1915, she was united in marriage with R. Ernest Lamb, moving to the North of Ireland where they lived for seven years. Here their daughters, Margaret and Elizabeth, were born. Returning to the United States in 1923, she served most acceptably as a pastor's wife in Ramona Park, Los Angeles, and Pasadena Meetings, and retired last year from serving the city schools of Los Angeles. She leaves fragrant memories in the hearts of those who knew her. Services were conducted by George E. Jenkins, Blaine G. Bronner, and T. Eugene Coffin.

MYERS — Orin Myers on Seventh Month, 7, at Carmel, Indiana, aged sixty-six years. A native of Hamilton County, he had lived on the same farm in Gray Community nearly forty-five years. A convinced Friend, he worked loyally as a member of Gray Meeting and served as Elder for many years. In 1903, he was united in marriage with Nora Moore, who survives him. Other survivors are a daughter, Harriett M. Landis; a son, Lowell Myers; three grandchildren; three sisters, and four brothers: Services were held at Gray meetinghouse with Glenn Reece in charge, and burial was made at Crown Hill Cemetery, Indianapolis.

SHIELDS—Carrie B. Shields on November 24, at her home in Anderson, Indiana, aged sixty-one years. She was the daughter of Morton and Nellie Bratain. She had served as clerk of Fairmount Quarterly Meeting and of her home Monthly Meeting, and was active on the Stewardship Committee, and had also served on Indiana Yearly Meeting committees. Surviving are her husband, Ralph Shields, and three sons, Bartram a minister in Martinsville, Virginia; Glen at home; and Marion a minister of Wilmore, Kentucky; and two grandsons. Services were conducted by her pastor, Albert Bohnert, assisted by John Compton, a former pastor.

SWANDER—Marietta Warnock Swander, aged eighty-four years, on October 30, at the home of her daughter, Sarah Gaw, in Middletown, Ohio. She was the daughter of Joseph and Katherin Warnock of Jay County, Indiana. She was united in marriage with Charles Wilson Swander, a Friends' minister, who preceded her in death in 1947. To this union were born five children, all but one of whom preceded them in death. She was a devoted Friends' worker. Besides the daughter and son-in-law, she leaves a granddaughter and grandson, Sarah and Charles Gaw, and a sister, Frankie Warnock Swander. Services were held at Friends Chapel, near Rockford, Ohio, with Fred E. Smith of Richmond in charge.

The American Friend is printed by

NICHOLSON

PRINTING COMPANY

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silshee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m., Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 10:30 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

Not many readers of THE AMERICAN FRIEND have so far found their way to the Poconos or to the Inn at Buck Hill. Our idea in running this Bulletin was to make it known that on the way to and from the eastern seaboard, vacationists and travelers would find the Inn a convenient stopping place either when traveling by automobile or by train. The Pocono Mountains have been a resort center for a hundred years. The elevation is not very great, but being conveniently located within a hundred miles from both Philadelphia and New York the region has been easily accessible. The scenery is pleasantly romantic, the air is dry and salubrious, the Inn is comfortable and complete in itself and the clientele is composed of those who like the friendly atmosphere.

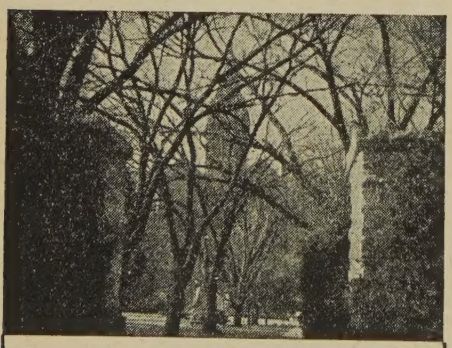
For the October 12th observance of Columbus Day as a holiday, 3000 applicants for accommodations had to be declined. There is usually room for those who apply for accommodations but it is well to wire, or telephone in advance of arrival. Printed matter describing the Settlement, which consists of over 5000 acres and 175 privately owned cottages, time-tables and rates will be gladly sent on application.

THE INN

BUCK HILL FALLS, PENNA.

"True friendship laws are by this rule express'd,
Welcome the coming, speed the parting guest."

Homer—Odyssey



FRIENDS UNIVERSITY

"Where you learn how to Live With People"

THE NEW PLAN OF EDUCATION:

1. Integrated Program of Study, Campus Activities and Wage Earning
2. Vocational Guidance
3. Pre-Professional Experience with College Credit.

Address: Director of Admissions
FRIENDS UNIVERSITY
Wichita 12, Kansas

GEORGE SCHOOL

Community Living

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

A boarding school affords an opportunity for growing young people to live together. Many boys and girls develop during these years a keen sense for social and political concerns and are looking for practical and immediate solutions of problems in these fields.

Wise counselling on the part of teachers who work under a religious concern is an important factor in the building of an experimental community where these solutions can be tried out.

For a catalogue and application blanks address
RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

STABILITY - SAFETY - SECURITY

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Founded 1799

The purpose of a school is to develop the maximum capabilities of each individual pupil including physical fitness, intellectual power and an appreciation of values. Both curricular and extra-curricular activities are directed toward these ends in the hope that the younger generation may develop those qualities of personal character which will prepare them for the greatest usefulness in civil and religious life.
For catalog address:

JAMES F. WALKER, *Principal*, Westtown, Pa.

WHITTIER COLLEGE

The Quaker College
In Southern California

- **Liberal Arts**
- **Pre-Professional Curricula**
- **Training for Christian Service**

For Bulletin, Address:
The Registrar, Whittier College, Whittier, California